THE PILGRIMS WISH, OR, THE SAINTS LONGING. DISCUSSED IN A SERMON

Preached in

St BENNET GRACECHURCH,

AT THE

FUNERAL

OF

Mrs ANNE DUDSON,

(Daughter of Mr *Isaac Calf*, heretofore Minister of *Gods word* at *Chatwell* in *Essex*, and late Wife of Mr *Edward Dudson* of *London* Draper) who departed this life the 4th day of *January* 1658. and was Interr'd the 11th of the same Moneth.

By *Nath. Hardy* Preacher to the Parish of St. *Dionys. Back-church.*

Luke 2. 29.

Lord, now letteſt thou thy ſervant depart in Peace, according to thy Word.

Aug. in Joh.

Qui cupit diſſolvi & eſſe cum Chriſto, non patienter moritur, ſed patienter vivit, & delectabiliter moritur.

LONDON,

Printed by *A. M.* for *Joſeph Cranford* at the Sign of the Caſtle and Lyon in St. *Pauls* Church-yard, 1659.

TO

My Worthy Friends

Mr *EDWARD DUDSON,*

AND

Mrs *ELIZABETH MAN.*

THE neer Relation *which* you *both had to the* deceaſed *Gentlewoman, the* one *of an* Husband, *the* other *of an* Aunt, *moveth me to* joyn *you together in* this Dedication.

The dear Affection *which you both had to her* Perſon *whileſt* alive, *and have to her* memory *now* dead, *enduced you to* deſire *this* Publication.

After ſome delay *of* time, *(for which I* beg *your* pardon, *as being not* voluntary, *but* neceſſitated

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After some delay *of* time, *(for which I* beg *your* pardon, *as being not* voluntary, *but* necessitated

by multiplicity *of emergent* occasions) *I have at length* fulfilled *your* desire: *by which meanes her* living works, *and* dying words, *(as they* follow *her, so) will* live *still with* you, *for your* Consolation; *and not with* you only, *but with* all *unto whose* hands *this following* Discourse *shall come, for their* Imitation.

Nothing remaineth *but my* Prayers, *not for* her, *she* needeth *them* not, *but* her's; *I mean* your selves, *and* her surviving Children: of whom *the* one *of you is, I doubt not, a* carefull Father, *and* to whom, *I trust, the* other *of you will be* instead *of their* tender Mother. *That you may* all *enjoy* a prosperous lasting life *on* earth, *and a* glorious everlasting life *in* Heaven, is the *earnest* Prayer *of*

Your affectionate *Friend*

NATH. HARDY.

THE

THE PILGRIMS WISH, OR, THE SAINTS LONGING.

Phil. 1. 23.

For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.

DEath is the *lot* of *all* men, to deſire *death* the *temper* of *few* men; it is that *gueſt* which *every* man muſt *entertain*, and yet ſcarce *any* man will bid *welcome*. *Many* are ſo wicked that they ſcarce think of it, *more*, far *more* are ſo *weak* that they do not *deſire* it. Indeed to *deſire* death aright, argueth one *more* than a *Man*, a *Chriſtian*;

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nay, more than an *ordinary Christian*, a *strong Saint*. Such an *one* was *he* who uttereth these *words*; a *Starre* of the *first* magnitude, a *Christian* of the *highest* forme. But yet the *examples* of *Eminent Saints*, are set as *Copies* for us to write by; and though we cannot presently *obtain*, yet we must seriously *indeavour*, that the *same* mind may be in us, which was in this holy *Apostle*, who saith, *I am in a strait betwixt two, having a desire*, &c.

In which *Verse* are *two* Generals observable: Namely

Deaths Description, in those words, *To depart, and to be with Christ*, Where we are to take notice of

The *Nature of Death* in *Generall*, it is a *Departure*.

The *Consequent* of it to the *good* in *particular*, and that is *being with Christ*.

St. *Pauls affection* towards *Death* in the rest of the Verse, where is to be considered,

The *Quality* and kind of the *affection*, it is a *desire*.

The *Æquity* and justice of the *Reason*, enducing to it, because *it is far better*.

The *Energy* and strength of it, in the *Effect* flowing from it, in that he was in a *strait betwixt two*. *Of each* of these in their *Order*;

Gen. 2. Beginning with the *Description of Death*, and that

Partic. 1. As to its *generall* nature in the word *Depart*. Among the *many* acceptions of the *Greek* Verb, none more

more *ſutabler* to this *place* than that which is the moſt *plain*: namely to *remove* or *depart*, anſwering to the *Hebrew* word, נָסַע whereof the *Syriack* here maketh uſe, and with which *agree* the Latine words, *Migrare, abire diſcedere.* So that the *Aſſertion* couched in this *Expreßion*, is *Obitus, Abitus*; *Dying*, is a *going hence*; the *time* of *death* is ὁ καιρὸς τῆς ἀναλύσεως, *the time of our Departure.* 2 Tim. 4. 6.

A *Departure* it is, and that both of the *ſoul*, and of the *Perſon*, of the *ſoul*, out of the *body*, of the *perſon*, out of this *world.* I find the Apoſtle *Peter* in *two* Verſes deſcribing *Death* by two *words*, which ſet forth this *double Departure*, the *one* ἀπόθεσις, a *putting* off, the *ſoul* putting off the *body* when we dye, as the *body* doth its *Cloathes* when we goe to *ſleep*; the *other* ἔξοδος, a *Deceaſe*, or going out of the *Ægypt* of this *world.* 2 Pet. 1. 14, 15.

1. It is a *Departure* of the *ſoul* from the *body*, when *Death* cometh with its ſharpe *Edge*, the loving *knot* which nature *tied* between thoſe two deare *Friends* is *cut aſunder*: as *darkneſſe* is the *abſence* of *light* when the *Sunne* removeth from our *Horizon*; ſo is *death* the *privation* of *life* when the *ſoul* removeth from the *body.* In this reſpect it is defined by *Tertullian* to be *diſ-junctio*, by St. *Ambroſe*, to be *abſolutio*, by *Plato* to be λύσις διάνοιξις μετάστασις, and by the *Latine* Oratour, to be *diſceſſus animæ à corpore, a diſ-joyning, abſolving, looſing, a ſeparation, migration*, and *departure* of the *ſoul* from the *body.* *Tertul.* l. *de animâ.* c. 27. *Ambroſ. de bono mortis*, c. 2. *Plat. in Phæd.* Cic. In Tuſc.

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Indeed it is *but* a *Departure* of the *one* from the *other*, not an *annihilation* of either, *anima abſolvitur, corpus reſolvitur*, the *ſoul* is *let out* of the *body*, and the *body* is reſolved into its *firſt* Principles, whereof it was *compounded*, but neither *returneth* to *nothing*. *Fully* to this purpoſe St. *Auſtin*, *Mors non conſumit conjuncta ſed diviſa dum origini ſuæ utrumque reddit*, *Death* doth not *conſume* but *divide* thoſe parts which were before *conjoyned*, each *returning* to its *Originall*; that is as *Solomon* explaineth it, *the duſt to the earth*, and *the ſoul to God*. I grant when a *man dyeth* he *ceaſeth* to be a *man*, but *not* to be; *Sic in non hominem vertitur omnis homo*, ſaith the *Poet* and rightly; but not *in non ens*, the *Materials* ſtill *remain*, though the *houſe* be puld *down*, and the *Fabrick* diſſolved.

Ambroſ. ibid.

Aug. l. *de Spir. & anim.* c. 43.

Eccl. 12. 11.

2. It is a *Departure* of the *perſon* out of this world. The *Greek* word moſt properly *ad rem nauticam ſpectat*, is uſed by *Seamen*, who are ſaid to *looſe* from the *Haven* when they *depart* from the *ſhore*, and put forth to *Sea*; thus when a man *dieth*, he *departeth* from the *ſhore* of this *world*, and *launcheth* into an *Ocean* of *Eternity*. Sometimes the *word* is uſed of *Souldiers*, who when they *remove*, take *down*, and *unlooſe* their *Tents* which were *faſtned* to the *ground*; thus by *Death* our *earthly Tabernacles* are *diſſolved*, and we *remove* to *another* place. This *world* in this reſpect is *compared* to an *Inne*, ſince as *Cicero* well, *Natura nobis commorandi, non*

2 Cor. 5. 1.

non habitandi locum dedit, God hath *given* us here not an *house* to *dwell*, but only a *place* to *sojourne* in. It is said of our *Saviour* σκηνοῦν, *he dwelt among us*, but as in a *Tent*; yea he was *borne* in an *Inne*, to teach us, that *he* for *his time*, and surely then *we* for *ours*, are but so many *Travellours* still upon *Departure*. Indeed it is a very *frequent* Metaphor, by which our *present* condition is described, we are said by the Apostle *Peter* to be *Pilgrims and strangers*, *Omnis homo advena nascendo, & compellitur migrare moriendo*, saith the *Father* elegantly, *Every man is borne a stranger, and when death comes, he must be gone*: in reference to which is that of *Job*, *Man giveth up the ghost and where is he?* which is not to be understood *absolutely*, for to say *a Man is no where at all*, is to say *he is nothing*; but *restrictively*, he is *no where*, here upon *earth*, he is not *among the living*, he is *vanished* out of this *world*. To close up this:

John 1. 14.

1 Pet. 2. 11.

Aug.

Job 14. 10.

1. Since we *Depart* by *Death*, why do we *dote* on *life?* and seeing we must *leave*, why do we *love* this *world?* If a *Man* in a forreigne Countrey, where his *stay* will be but for some *Moneths*, should put himself to a great deale of *cost* in *Building* and *Planting* for his delight; or one who liveth in an house whereof he hath but a *Lease* for a *few* yeares, should lay out a great deale of *money* in *adorning* and *beautifying* it, would he not be accounted a *Foole?* Oh what *mad* Men are we, who set our *hearts*,

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and beſtow both our *love* and *care* upon this *world*, when we muſt ere long *depart?* Let me therefore *beſpeake* you in the *language* of the *Prophet Micah*, *Ariſe ye and depart, for this is not your reſt*; you cannot fix or ſtay long here, *depart before* you *depart*; let your *affections depart* from the *love* of, before your *perſons depart* from their *being* in this *world*; and let your ſouls by *divine* love go *forth*, whilſt yet they are in your bodies.

Mic. 2. 10.

2. When *death* comes we muſt *Depart*; why do we not *make* ready for our *Departure:* when we *depart*, we muſt *walke* through a *ſhady* Valley? Oh let us provide for our *journey*, having according to our *Saviours* counſell, *Our loynes girt, and our lights burning:* or rather (the *Greeke* word belonging moſt properly to *Mariners,*) when we *depart*, we *launch* into *Mare mortuum*, the *dead Sea*; Oh let us before hand *Rigge* the *Veſſell* of our ſouls, that it may be fit to *Saile*; let *Faith* be her *Rudder*, *Hope* her *Anchor*, *Sincerity* her *Balloſt*, a *profeſſion* of the *Truth* her *Sayles*, *Love* her *Cordage*, *good Workes* her *Fraight*, a *good Conſcience* her *Pilot:* And being thus *provided*, whenſoever the *time* of our *Departure* ſhall come, we may *ratum committere*, with confidence *commit* our *Ship* into the *hands* of *Chriſt*. And ſo much ſhall ſuffice for the *firſt* part of *Deaths Deſcription* in that word, *Depart*, which is as it were the *Heart* and *Center* of the *Text*, wherein the ſeverall *Lines* meet: Go we on to

Luke 12. 35.

The

The *other* part of *Deaths Character*, which is the *conſequent* of it in regard of *good* men, and that is, *being with Chriſt.* *Partic.* 2.

In every *locall* motion, there is a *double* term, to wit, *à quo*, and *ad quem*; *from whence*, and *to which*; It is ſo in this *Departure* whereof my *Text* ſpeaketh, the terme *from* which is not mentioned, but hath been already ſupplyed; the *ſoul* departs out of the *body*, and the *man* out of the *world*: the *terme* to which he *Departs* is plainly and punctually expreſt, to *be with Chriſt.*

Indeed this is not true of *every* one who *departs* by *death*, but only of the *good.* *Balaam* ſaw ſo much, which made him wiſh, *O that I might dye the Death of the Righteous.* When we *dye*, the *ſouls* of *all* go *ad Deum Judicem*, to *God* a *juſt Judge*; but only of the *good ad Chriſtum redemptorem*; *Chriſt* a mercifull *Saviour.* It is not a *common* favour to *every* man, nor yet is it a *perſonall* priviledge of St. *Paul.* *To me* (ſaith this *Apoſtle* a little before) *to live is Chriſt*, and here, *Having a deſire to depart and to be with Chriſt*, put them together, and you may ſee the juſt *latitude* of this *benefit*: *every* one who in ſome meaſure *liveth* to *Chriſt*, when he *dyeth* ſhall be *with him.* What here St. *Paul aſſureth* himſelf of, *Chriſt promiſeth* to the *Thief* on the *Croſs*, *thou ſhalt be with me*; not only *eminent* Saints, ſuch as St. *Paul* was, but *penitent ſinners*, ſuch as the *Thief* was, ſhall be *with Chriſt.* *Bleſſed are the dead* (ſaith St. *John*) *who dye in the Lord*, all who by

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The *other* part of *Deaths Character*, which is the *conſequent* of it in regard of *good* men, and that is, *being with Chriſt.* *Partic. 2.*

In every *locall* motion, there is a *double* term, to wit, *à quo*, and *ad quem*; *from whence*, and *to which*. It is ſo in this *Departure* whereof my *Text* ſpeaketh, the terme *from* which is not mentioned, but hath been already ſupplyed; the *ſoul* departs out of the *body*, and the *man* out of the *world*: the *terme* to which he *Departs* is plainly and punctually expreſt, to *be with Chriſt.*

Indeed this is not true of *every* one who *departs* by *death*, but only of the *good*. *Balaam* ſaw ſo much, which made him wiſh, *O that I might dye the Death of the Righteous.* When we *dye*, the *ſouls* of *all* go *ad Deum Judicem*, to *God* a *juſt Judge*; but only of the *good ad Chriſtum redemptorem*; *Chriſt* a merciſull *Saviour.* It is not a *common* favour to *every* man, nor yet is it a *perſonall* priviledge of St. *Paul.* *To me* (ſaith this *Apoſtle* a little before) *to live is Chriſt*, and here, *Having a deſire to depart and to be with Chriſt*, put them together, and you may ſee the juſt *latitude* of this *benefit*: *every* one who in ſome meaſure *liveth* to *Chriſt*, when he *dyeth* ſhall be *with him.* What here St. *Paul aſſureth* himſelf of, *Chriſt promiſeth* to the *Thief* on the *Croſs*, *thou ſhalt be with me*; not only *eminent* Saints, ſuch as St. *Paul* was, but *penitent ſinners*, ſuch as the *Thief* was, ſhall be *with Chriſt.* *Bleſſed are the dead* (ſaith St. *John*) *who dye in the Lord*, all who by

by a *lively faith* and timely *repentance die* in, are *blessed* in *being with him.*

This *being with Christ*, is that which all *true Christians* partake of *not before*; and in some respect *presently* after their *departure.*

1. We cannot *be with Christ* till we *depart* hence; This *Apostle* is expres, *Whilst we are in the body we are absent from the Lord.* It is one thing to be in *Christ*, and another to be *with him*; that is by *faith*, and is *now* attainable: *this* is by *sight*, and is not to be enjoyed till hereafter; we must be *in him* before we *dye*, else we cannot *dye in him*; but we shall not be *with him* till we are *dead.* It is *one* thing for *Christ* to be *with us*, and *another* for *us* to be with *Christ*, that is our *comfort* in life, but this our *happiness* after *death*: now he *walketh* among his *golden Candlesticks*, the *Churches*; but then it is the *Members* of his *Church* shall walk with *him*; now his *spirit* is *with us*, but then it is, that our *spirits* shall be *with him.* It is *one* thing to come *to Christ*, and *another* to be *with him*, that is a *preparation* for this; it being *impossible* to be *with him*, *to whom* we do not *come*; but whereas that is the *duty* of this *life*, this is the *felicity* of that other *life.* Finally there was a *time* when *Christ* was on *Earth*, and then his *Disciples* whilest *alive* had the *honour* to be *with him*; but now he is *gone* into *Heaven*, and therefore we must *leave earth* or we cannot be *with him.*

2 Cor. 5. 6.

2. Not *till we dye*, and withall *when we dye* we shall

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Only a *diſtinction* muſt be here annexed of being *with Chriſt* in our *perſons*, and in our *ſouls*; of the *former* our *Apoſtle* ſpeaks, as not to be till the *laſt* day, when we ſhall *meet the Lord in the Aire*, and ſo ſhall *be ever with the Lord*; of the *latter* he is here to be underſtood; the *Union* of the *ſoul with Chriſt*, being that which *followeth* upon its *diſſolution* from the *body*. St. *John* in a Viſion *ſaw* the *ſouls* of them that were *ſlain for the word of God under the Altar*, that is, *with Chriſt*, who was our *ſacrifice* on *Earth*, and is our *Altar* in *Heaven*; and when we remember that *Chriſt* promiſed it to a *penitent Malefactor*, we muſt not *con-* 1 Theſ. 4. 17. Rev. 6. 9.

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fine it only to *suffering Martyrs.* The *summe* is, At the *Resurrection* shall be the *reunion* of *soul* and *body*, and so the *compleat* glorification of our persons *with Christ*; but *immediately* after *death*, the *souls* of all them who were *in Christ* by *faith*, are *with him* by *sight*.

It were easie to trace the *footsteps* of this *truth* in the *Writings* of the *Fathers*, *Omnes sanctorum animæ cum Christo sunt & exeuntes de corpore ad Christum vadunt, expectantes Resurrectionem corporis sui; All the souls of the Saints going out of the body, go to, and are with Christ, expecting the Resurrection of the body.* So *Gennadius*, in St. *Augustin*, and in *another* place of that *Father*, it is expresly said, *Recedens anima ab Angelis suscipitur, & collocatur in sinu Abrahæ, si fidelis est; aut in carceris inferni custodia, si peccatrix est. The departing soul is received by Angels, and if believing, is placed in Abrahams bosome; if impenitent; cast into the Prison of Hell till the appointed day of its being united with the body.* Were it *needfull*, I could bring many more *Testimonies* of this *truth*, out of *Justin Martyr*, *Gregory Nazianzen*, *Macarius* with others. But let St. *Chrysostome* suffice instead of all, and that in this place, where he saith, *the just after Death are with Christ*, οὐ δία εἰσόδου, or as a late Writer conceiveth it should be, ἐσόπτρου, οὐ δία πίστεως ἀλλὰ πρόσωπον πρὸς πρόσωπον, *Not beholding him through a glass by faith, but face to face.*

Aug. l. de Eccl. dogm. c. 79. Id. De consid. mort. Serm. 2.

Just. M. Quæst. & Resp. Orthod 9. 75. Greg. Naz. in orat. Cæsar. Macar. hom. 12. Chrysost. in Phil. hom 3.

The *Doctrine* thus *explained* and *confirmed*, becometh

cometh a ſtrong *Argument* proving againſt.

The *Pſychopaxnychiſts*, That the *ſoul* doth *not dye*, nor *yet ſleep* with the *body*, untill the *Reſurrection*; for the *ſouls* of the *good* are *with Chriſt*; and by the *rule* of *contraries*, the *ſouls* of the *bad with the Devill*, *neither* of them are *with the body*.

The *Papiſts*, that there is *no Purgatory after death*, through which the *ſouls* of *penitent* ſinners *paſs* before they be *with Chriſt*; for if they be *immediately with Chriſt*, it is in *Paradice* not *Purgatory*; and if *any* one ſhould have *paſſed* through a *Purgatory*, in all *probability* it muſt have been the *Thief*, whoſe *life* had been ſo *flagitious*, *good works* were ſo *few*, and *converſion* ſo immediately *before* his *death*.

That *Opinion* (which yet I *confeſs* is *ancient* and *harmleſs*,) of *aſſigning* a *place* of *reſt* and *felicity*, to the *ſeparated ſouls* of the *juſt* on this *ſide* the *Heaven* of the *Bleſſed*, for if they be *with Chriſt*, it *probably* followeth they muſt be *where he is*, and that is *far above all Heavens*, not only in *A*, but *The* place of *happineſs*. *Iren. adv. har. l. 5.*

The *Lutherans* who affirme the glorified Body of *Chriſt* to be *every where*, for then it is on *earth* as well as in *Heaven*: and what *need* St. *Paul* deſire to *go hence* that he might be *with him*? But to *enlarge* in *Controverſies*, befits not the *Pulpit* at any time, much leſs when it is *hung* with *black*. My *work* now is not the *Confutation* of *Errors*, but a *Conſolation* of the *Mourners*; nor can there be a *better* ground of *comfort*

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then this *Meditation* that our *godly* friends, being *departed* are *with Christ*, χαίρουσι ἐπὶ τοῖς δικαίοις οὐ ζῶσι μόνον, ἀλλὰ καὶ τετελευτηκόσιν, saith St. *Chrysostome*, *Let us rejoyce over the just not only living but dying.* Why should their *departure* which is a *meanes* of *joy* to them, be *matter* of *grief* to us? Why so much *troubled*, that they can no longer *continue with us*, whenas they go to *be with Christ?* To *mourne* for *anothers happiness* is the *envy* of an *enemy*, *If you loved me* (saith *Christ*) *you would rejoyce because I go to my Father. Docens scilicet & ostendens, cum chari, quos diligimus, de sæculo exeunt, gaudendum potius quam dolendum*, So St. *Cyprian*, teaching us rather to *rejoyce* then *weep* at *our friends Departure*, who seem to *say* to us, *If you loved us, you would rejoyce because we goe to Christ.* A *Consideration*, which as it may *take* off our *unwillingness* to *part with*, so it should make us *willing* to *go after them*; and this leads me to

Chrysost. Ibid.

John 14. 18.

Cypr. de Mortal

St. *Pauls affection*, and therein

Gen. 2.

Partic. 1.

The *Quality* and kind of it, namely an *affection* of *desire*, *Having a desire*: St. *Paul* was not only *content* to *dye*, and *willing* to *live*, but *content* to *live*, and *willing* to *dye*; nor was it a slender *wish*, but ἐπιθυμία, a *fervent desire*, and that not *transient* but *permanent*, ἐπιθυμίαν ἔχειν, not only *desiring*, but *having a desire* as it were *fixed* and setled in his mind.

For the *further opening* of St. *Pauls desire* in reference to *death*, it will be needfull to *resolve two* Quæries, the *one* concerning the *possibility*, whither

ther *any man can deſire* death? and the *other* concerning the *legitimacy*, whither *any good man may* deſire it?

1. It may *rationally* be *enquired*, *how any man can deſire to dye?* ſince *only good* (either in *reality* or *appearance*) is the *Object* of *deſire*, whenas *death depriveth* us of *good*, nay is the *woſt* of *temporall evils*.

But to this it is juſtly *anſwered*, that however *death conſidered* in *it ſelf* is an *evill*, and ſo *formidable*, yet to a *good* man it *becometh good*, and ſo *deſirable*. Our *Apoſtle* expreſſing *death* as the *Object* of his *deſire*, *clotheth* it with a *ſmooth* word to *depart*; and if you pleaſe a little more *narrowly* to look into the *uſe* of the *word*, you ſhall find it *repreſents* death as *advantagious*, and conſequently to be *deſired*.

Sometimes it is uſed of a mans *returning to his home* or *Countrey*: St. *Jerome* renders it *reverti*, *Tertullian recipi*, the *Mariners* going forth to *Sea*, are ſaid λύειν, to *looſe* from the *Haven*, and when they do this by way of *returne homeward*, ἀναλύειν ἐπὶ τὰ ἴδια ἀπὸ τῶν ξένων ἐπαινοῦσι ἀνάλυσιν λέγοντες, *a returne from ſtrangers to ones own home is thus ſtyled*; it is *applied* to *Conquerours*, coming back from the *Wars*; and the *Lords returning home* from the *Wedding*, is *expreſſed* by this *phraſe*. Whereas *all men* are in *truth*, and *good* men in their *own eſteem ſtrangers*, by *death* they *go home* to their *Heavenly* Countrey, *Quis non peregre conſtitutus properaret in patriam regredi*; What *ſtranger* doth not *long* to *return* to his *native* ſoyle? nothing more *naturall*

Hier. *Tertul.*

Luke 12. 36.

Cypr. Ibid.

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Chryſoſt. Ibid. *parted* are *with Chriſt*, χαίρωμεν ἐπὶ τῶν δικαίων ὅτι ζῶσι μόνον, ἀλλὰ καὶ τετελευτηκόσιν, ſaith St. *Chryſoſtome*, *Let us rejoyce over the juſt not only living but dying.* Why ſhould their *departure* which is a *meanes* of *joy* to them, be *matter* of *grief* to us? Why ſo much *troubled*, that they can no longer *continue with us*, whenas they go to *be with Chriſt?* To *mourne* for *anothers happineſs* is the
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Hier. *Tertul.*

Luke 12. 36.

Cypr. Ibid.

to a man then to *love* his *home*, death is a *departure home*.

Sometimes it is used for mens being *set free from bonds and Prison*; and of *Oxen*, when after their *labour* in the *evening*, the *yoake* is taken from off their *necks*, The *body* is as it were the *Prison* of the *soul*, yea the *whole world* is but as a *larger Prison*, to a *Saint* from which *death* sets him free. *Dissolvi non quæreret Paulus nisi se proculdubio vinctum videret*, *In that St.* Paul *desired to be loosed, no doubt he apprehended himself a Prisoner.* Was ever *any* man in *love* with his *Fetters?* and what *Prisoner* doth not *groan* for enlargement, or *captive* would not *welcome* liberty? *death* is a *departure* out of *Prison*.

Greg. Mor. l. 5. c. 40.

Once more, It is *sometimes* used of *going to bed*; we are *wearied* in the *day* of our life with manifold *labours*, at the *evening* of death we *go to our bed*; so the Prophet *Isaiah's* expression of the *Righteous when they perish they enter into their beds.* Doth not the weary *Labourer long* to be in *his bed* of *ease* and *refreshment? Death is* a *departure* to *our bed*; and no wonder if under *these* considerations of *rest* and *liberty*, and *returning home*, it be the *Object* of *desire*.

Isai. 57. 2.

To *all* this it may be further *added*, That the *primary* object of St. *Pauls* desire, was not the *departure*, but *being with Christ.* *Sutable* to this it is that elsewhere he saith, *We that are in this Tabernacle do groan being burdened, not for that we would be uncloathed, but cloathed upon*; that which a *Christian* so *earnestly* desires is the *state* of *bliss* in the

2 Cor. 5. 4

the *enjoyment* of *Chriſt*. *Death* is *only* deſired in *order* to *that*, and *that* upon *neceſsity*, becauſe there is no *going* to *Chriſt* without a *departure* hence: otherwiſe the *beſt* men would *abhorre* it. By *this* time you ſee the *Reſolution* of the *firſt* Quæry, which amounts to this, that *death was* not by St. *Paul*, *is not*, *cannot* be *deſired* by *any one*, but only *in ordine ad aliud*, in *order* to that which *followeth* it, and eſpecially the *being with Chriſt*.

The *Quære* which would *next* be ſatisfied refers to the *Legitimacy*, *Whither*, *and how far death may be deſired?* To which *end* be pleaſed to *know*, that that *deſire* of death which is *lawfull*, yea not only *lawfull* but *excellent*. *Quer.* 2.

1. Is not *Active* but *Paſsive*, So the *Vulgar Latin* reads it, *Cupio diſſolvi*, *I deſire to be diſſolved*. In ſome *caſes* the *truth* of our *deſire* is teſtified by the *endeavoure* but it is not *ſo in this*, that *command* of *killing*, reſpects a *mans ſelf* as well as *others*, and *forbids* not only the *act* but the *endeavour*; he that by *neglect* of *good meanes ſhortens* his life, or by any *evill meanes attempts* the *haſtening* of his own *death*, being no other in *Gods* account, then a *ſelf-murderer*. We muſt not *deſire death* as we *deſire grace*; we ought ſo to *deſire grace*, as to *uſe all wayes* for the *obtaining* it; we muſt not ſo *deſire death*, as to take *any courſe* for *accelerating* it. Vulg. Lat. Exod. 20. 12.

2. Not *impatient* but *ſubmiſsive*, not *repining* at *Gods delaies*, but *waiting* his *leiſure*, *if God pleaſe*, or *when God pleaſeth*, is the *language* of a *Chriſtian*, as in *others*, ſo in *this* matter. Indeed *Simeon* prayeth, *Now letteſt thou thy Servant depart in peace*, but Luk. 2. 29.

to a man then to *love* his *home*, death is a *departure home*.

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but it was as appeareth by that *addition* (*according to thy Word*) becauſe having *ſeen* the *Meſſiah*, he knew the *time* of his *diſſolution* was *come*. We muſt not *limit God* to *this* or *that ſeaſon*: And whileſt we deſire the *thing*, we muſt contentedly wait the *time*. *Sapiens è vita non fugere debet ſed exire*, ſaith *Seneca*. *A wiſe man muſt not fly, but go out of life*. He learneth *accipere*, to *receive* death *willingly*, but he hateth *arripere*, to *runne* upon it *deſperately*: Nor dare he *break* the *Priſon doors*, though he be *ready* (when *God* ſets them *open*) to *go forth*. *Animus piis omnibus retinendus eſt in cuſtodiâ corporis, nec injuſſu ejus a quo ille eſt nobis datus ex hominum vita migrandum*, ſaith the Orator. Our *Soul* muſt not be *diſmiſt out of*, without his *leave* who *infuſed* it into the *body*. In this reſpect the *good man* hath a *deſire* at *once* both to *live* and to *die*, according to *Divine* appointment. If *God* will have him *continue* longer on earth to *do* him *ſervice*, he is *willing*, and if he will *take* him to himſelf, he is *willing*; reſolving ſtill to bow his *will* to *Gods*.

Sen. Ep. 24.

Cic.

3. Laſtly, Not *Carnal*, but *Spiritual*. *Many* there are, who *wiſh* themſelves in their *Graves*, meerly out of *diſcontent* at the condition of their life; either becauſe they *have not* what they *would*, or *ſuffer* what they *would* not. Some there are who *deſire* to *die*, that they may be *in Paradiſe*, rid of *miſery*, and enjoy *felicity*: But the *right deſire* after *death*, is upon *higher* and *ſpiritual* Grounds, not ſo much to be *free* from *ſorrow*, as *ſinne*: to be in *Paradiſe*, as to be

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But oh my Brethren, how doth St. *Pauls desire* upbraid our *backwardnesse*, and chide our *feares?* It was St. *Cyprians* complaint of the *Christians* in his time, and it is still true: *Obnitimur & reluctamur & pervicacium more servorum ad conspectum Domini cum tristitia & mœrore perducimur, exeuntes istinc necessitatis vinculo, non obsequio voluntatis: We resist and struggle, and like peevish servants, must to our grief and sorrow, be forced into our Lords Presence, going hence not with a willing obsequiousnesse, but out of a compelling necessity.* Cypr. *de mortal.* *Omnes refugiunt terminum ad quem currunt*, said *Seneca*: Truly, *all men would fly from the Goale of death to which they runne.* Sen. Ep. I am *afraid* the most *Christians* are unwilling that should be

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granted for which they *pray*, when they ſay, *Thy Kingdome come*; in which reſpect the fore-mentioned *Father* expoſtulateth. *Quid oramus & petimus ut adveniat regnum calorum, ſi captivitas terrena delectat? Why do we daily pray that the Kingdome of Heaven may come, when as we are ſo much pleaſed with a captivity on earth?* The *truth* is, *we* are ſo farre from making *death* the *Object* of our *deſire*, that it is the *ground* of our *fear*; yea, we *tremble* at the *very thoughts* of it. Indeed, that *they* ſhould *fear* death, who being *called Chriſtians* lead *wicked lives*, is no *wonder*; and *well* were it if *many* of them did *more fear* it, then they *doe*. But why? oh why this *Puſillamous* ſpirit in *good* Chriſtians? *Let him be afraid to die, who is not born again of water and of the Spirit*; who *looketh* upon the *continuation* of life, as a *reſpite* from *torment* to come, and his *firſt death* to be a *paſſage* to a *ſecond*? But *for* Belivers, who are the *Children* of *God*, *Members* of *Chriſt*, and *Heires* or Glory to be *afraid* to *depart*, how *incongruous*?

Id. ibid.

Receive therefore a *word* of *Exhortation*, *Give not over* till you have brought your *hearts* to this ſweet *frame*. He hath not *enough con'd* Happineſſe, that is *loath* to *goe* to it, though it be through a *dead Sea*; nor can he be juſtly thought *deſirous* of *Heaven*, who is *unwilling* to ſhake *hands* with *earth*. It was juſtly ſaid to that *lame begger*, who refuſed the *offer* of his *Prince* to take him into his *Coach*; *Optime mereris qui in luto hæreas*, *Thou well deſerveſt to ſtick in the mire*. And ſurely, it is but *fit* that

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3. The *Equity* and juſtneſſe of the *Reaſon* enducing St. *Paul* to this deſire in thoſe words *which is farre better*. The *Emphaſis* of the *Greek* phraſe is very obſervable; it is κρεῖσσον, *better*, nay μᾶλλον κρεῖσσον, *farre better*; nay πολλῷ μᾶλλον, *much rather*: or, as our tranſlation) *farre better*. The *Arabick* ſeemeth to labour in *expreſſing* it by *two* words of the ſame ſignification, *which is farre more excellent and tranſcendent*, withall annexing the *Pronoune* (*for me*) which is not *mentioned* but to be *ſupplied* in the *Greek*. To *die* in reſpect of *all*, is not *better* then to *live*; but in reſpect of *them* who dying are *with Chriſt*. For St. *Paul* to *die*, though it were to *be with Chriſt*, was not *better* for the *Philippians*; he intimateth in the *next* verſe that it was *needfull for them* that he ſhould *live in the fleſh*, but for *himſelf* it was *better*, *farre*, infinitely *far better*, that he ſhould *depart* and *be with Chriſt*. *Arab.*

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cannot *long* inſiſt upon it, nor if I *ſhould*, am I able *fully* to *unfold* it. We ſhall never *know* the *bliſſe* of *being with him*, till we *come* to *be with him*. Only in a *few* words let me give you a *glimpſe* or *taſte* of its ſurpaſſing *excellency*.

To this end I ſhall make *uſe* of that *three-fold* good which is the *Object* of mens *deſire* in this *world*, and maketh them ſo much in *love* with it, namely *Profit*, *Honour*, and *Pleaſure*; in *all which* reſpects it is *far better to be with Chriſt*.

1. It is *farre better* in point of *Profit*. *Chriſt* is
Heb.1.2. ſaid by the *Author* to the *Hebrews*, to be *appointed Heir of all things*: Being now *in Heaven*, he is *in poſſeſſion* of theſe *all things*, whereof he is *Heir*: And when we ſhall be *with* him, we ſhall be
Rom.8.17. συγκληρονόμοι χριστῷ, *Co-heires with Chriſt*; who (though our Elder Brother) admits us to have a *ſhare* in the
Prov.8.18. *Inheritance*. Whatſoever we *enjoy* in this *world* is but a ſmall *pittance* in compariſon of that *Inheritance*. *Chriſt* in the Perſon of *Wiſdome*, ſaith of *himſelf*, *Wi:h me are riches, yea durable riches*. With him, they are not *for himſelf* only, but *all* that are *with him*: Yea, whereas the *riches* of this *world* are *uncertain*, thoſe are *durable*; and therefore as to *wealth* it is *better*, *farre better to be with Chriſt*.

2. It is *better* in point of *Honour*. To *be with*
Eph.2.6. *Chriſt*, is to *ſit together with him in heavenly places*; that is St. *Pauls* phraſe to the *Epheſians*. *More*
Rev.3.21. then ſo it is, To *ſit with him in his Throne*; that is St. *Johns* phraſe. The *Saints with Chriſt* have a full *view* of his *Glory*. So our *Saviour* prayeth;

Father

Father I will that thoſe whom thou haſt given me, be where I am, that they may behold my glory which thou haſt given me. Nor do they only *behold* but *participate* of it. συνδοξασθῶμεν, we are *glorified together* with him; yea, συμβασιλεύσομεν, we *ſhall reign with him.* They are both St. *Pauls Phraſes*, which *latter* fully anſwers to that of *ſitting with him in his Throne.* Whereas the *Servants* of *Chriſt* in this world, are for the moſt part in a *low* and *mean* condition, they ſhall be no leſſe then *Kings* when they are *with Chriſt*; having *Crowns* on their *heads*, and *Septers* in their *hands*, farre *excelling* all *ſecular* Dignities. And therefore as to *Honour*, it is *farre better to be with Chriſt.* Joh.17.24. Rom.8.17. 2 Tim.2.12.

3. Once more, It is *better* in point of *Pleaſure.* To *be with Chriſt*, is to *Sup with him*, ſo St. *John*; and no *Dainties* ſo ſweet as thoſe which are *prepared* for us in that *Supper* of *Glory.* To be *with Chriſt*, is to be *with him in Paradiſe*; and no *delights* comparable to *theſe* of *Paradiſe.* It is to *be with* the *Fountain of life*; and no *waters* ſo ſweet as thoſe which we *drink* at the *Fountain.* It is to *be with the Sun of Righteouſneſſe*; And if there be a great deal of *refreſhment* in the *beames* which this *Sunne* ſometimes *darts* upon us whileſt we are *here*, oh what *content is* there in *being with the Sunne* it ſelf! The Truth is, *none of* theſe *carnal* pleaſures which this *world affoards*, can give the *ſoul ſatisfaction*; ſo that as the *Dove* found no *reſt* till it *returned* to the *Ark*; it finds no *content* till it come *to Chriſt.* Our greateſt *joy* here, is the *hopes* of being *with him hereafter*: to whom thoſe words of the *Pſalmiſt* may Rev.3.20. Phil.4.2.

cannot *long* inſiſt upon it, nor if I *ſhould*, am I able *fully* to *unfold* it. We ſhall never *know* the *bliſſe* of *being with him*, till we *come* to *be with him*. Only in a *few* words let me give you a *glimpſe* or *taſte* of its ſurpaſſing *excellency*.

To this end I ſhall make *uſe* of that *three-fold* good which is the *Object* of mens *deſire* in this *world*, and maketh them ſo much in *love* with it, namely *Profit*, *Honour*, and *Pleaſure*; in *all which* reſpects it is *far better to be with Chriſt*.

1. It is *farre better* in point of *Profit*. *Chriſt* is ſaid by the *Author* to the *Hebrews*, to be *appointed* Heb.1.2. *Heir of all things*: Being now *in Heaven*, he is *in poſſeſſion* of theſe *all things*, whereof he is *Heir*: And when we ſhall be *with* him, we ſhall be συγκληρονόμοι χριστῷ, Rom.8.17. *Co-heires with Chriſt*; who (though our Elder Brother) admits us to have a *ſhare* in the *Inheritance*. Whatſoever we *enjoy* in this *world* is Prov.8.18. but a ſmall *pittance* in compariſon of that *Inheritance*. *Chriſt* in the Perſon of *Wiſdome*, ſaith of *himſelf*, *With me are riches, yea durable riches*. With him, they are not *for himſelf* only, but *all* that are *with him*: Yea, whereas the *riches* of this *world* are *uncertain*, thoſe are *durable*; and therefore as to *wealth* it is *better*, *farre better to be with Chriſt*.

2. It is *better* in point of *Honour*. To *be with* Eph.2.6. *Chriſt*, is to *ſit together with him in heavenly places*; that is St. *Pauls* phraſe to the *Epheſians*. *More* Rev.3.21. then ſo it is, To *ſit with him in his Throne*; that is St. *Johns* phraſe. The *Saints with Chriſt* have a full *view* of his *Glory*. So our *Saviour* prayeth;

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Pſal.16.10. be truly applyed; *In thy preſence is fulneſſe of Joy, and at thy right hand are pleaſures for evermore.* And therefore as to *Pleaſure*, it is *farre better to be with Chriſt.*

Indeed, well may being *with Chriſt* be *better* then all *enjoyments* on *earth*, when it is the *beſt* of *Heavens Happineſſe.* It is *true*, we ſhall in Heaven *be with* our *godly Friends*, with all the *holy Patriarchs*, *goodly Prophets*, *glorious Apoſtles*, *noble Martyrs*, *faithfull Confeſſors*, *glorified Saints*, and *Bleſſed Angels*; but *all this* is *nothing* to the *bliſſe* of being *with Chriſt.* It is the *preſence* of *Chriſt* which is the *Heaven* of *Heaven*: *Without* him *Heaven* would *not be Heaven*; and *with him*, even *Hell* would be *Heaven.*

Pſal.73.25. *Whom have I in Heaven but thee*, ſaith *David* to *God.* What were theſe *viſible Heavens* without the *Sunne?* What were the *Empyreyal Heaven* without *God* and *Chriſt.*

By what hath been *ſaid*, it appeareth that St. *Pauls deſire* of *death*, was not an *extravagant paſſion*, but a well *grounded Affection*, nothing being more *rational* then that *every one* ſhould *moſt deſire* that which is *beſt* for him. Oh let us learn to have the *ſame eſtimation* of *Chriſts preſence*, and then we ſhall have the *ſame affection* to *death* which St. *Paul* had! The *Queen* of *Sheba* ſaid to *Solomon*,

1 King.10.8. *Happy are theſe thy ſervants which ſtand ever before thee.* But *oh how happy are they that ſtand before, and are ever with thee, oh bleſſed Jeſus!* It was a devout

Bulling. *ſpeech* of old *Bullinger*, *Socrates gaudet ſibi moriendum eſſe propterea, quod Homerum, Heſiodum & alios preſtantiſſimos viros ſe viſurum crederet: quanto magis*

Magis ego gaudeo, qui certus ſum me viſurum eſſe Chriſtum ſervatorem meum, &c. *Socrates* rejoyced at death, believing he ſhould ſee *Homer*, *Heſiod*, and other excellent men, how much greater is my joy, who am ſure, beſides many holy men, to ſee my Saviour *Chriſt*, the eternal Sonne of God in the fleſh? *Cercidas* (as we read in *Calius Rhodiginus*) told his Friends on his *dying-bed*, He left this life with *delight*, in an apprehenſion of *enjoying* after his *death* the company of *Pythagoras* the Philoſopher, *Hecateus* the Hiſtorian, *Olympus* the Muſician, and *Homer* the Poet. Oh with what *cheerfulneſſe* ſhould we *depart* in the aſſured *hope* of enjoying not only the *Society* of *Abraham*, *Iſaac*, and *Jacob*, but *Chriſt* himſelf! When the *Holy Apoſtle* St. *Peter* was upon the Mount *with Chriſt* at his tranſfiguration, he cryeth out καλόν, it is *good for us to be here*. How much more *reaſon* have *we* to ſay of being *with Chriſt in Heaven*, It *is good*, It *is beſt*, infinitely *beſt* for us to *be There*. And therefore as *Moſes* went up to a *Mount* to *die*, ſo we ſhould gladly *die*, that we may *go* up to that *Mount* where *Chriſt* is.

Mat. 17. 4.

Cal. Rodig. l. 21. c. 44.

I *end* this: There want not many *Compariſons* to be made in *this* kind, whereby *death* may be rendred *deſirable*, but none ſo *cogent* as *this*. We ſhould be *willing* to *depart*, becauſe it is *better* to be *at home* then in a *ſtrange place*: To be in a *Palace*, then a *Priſon*; in a *Paradiſe* then a *Wilderneſſe*; at *reſt*, then in *labours*; and to be *free* from *ſin*, then to *fall into* it. But much *more* willing, becauſe it is *farre better* to be

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Indeed, well may being *with Christ* be *better* then all *enjoyments* on *earth*, when it is the *best* of *Heavens Happinesse.* It is *true*, we shall in Heaven *be with* our *godly Friends*, with all the *holy Patriarchs*, *goodly Prophets*, *glorious Apostles*, *noble Martyrs*, *faithfull Confessors*, *glorified Saints*, and *Blessed Angels*; but *all this* is *nothing* to the *bliss* of being *with Christ.* It is the *presence* of *Christ* which is the *Heaven* of *Heaven*: *Without* him *Heaven* would *not be Heaven*; and *with him*, even *Hell* would be *Heaven.*

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By what hath been *said*, it appeareth that St. *Pauls desire* of *death*, was not an *extravagant passion*, but a well *grounded Affection*, nothing being more *rational* then that *every one* should *most desire* that which is *best* for him. Oh let us learn to have the *same estimation* of *Christs presence*, and then we shall have the *same affection* to *death* which St. *Paul* had! The *Queen* of *Sheba* said to *Solomon*,

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3. There is onely *one* part of the *Text* behind, and that is the *Energy* of this *deſire* in the *Effect* flowing from it, which is expreſſed in the beginning of the verſe, *I am in a ſtraight betwixt two.* What thoſe *two* things were, is eaſily *found* out by what hath been already *ſaid*, as alſo by that which *præcedeth* and *followeth*, namely *to live*, and *to die*: *To depart and be with Chriſt, and to remine in the fleſh.* Between theſe *two*, St. *Paul* was *ſtraightned*; to wit, *which* he ſhould make *choice* of, and according to the *ſignification* of the *Greek* word συνέχομαι, was in ſuch a *perplexity* that he *knew* not what to *do*; like a *Beaſt* that is put into a *pound*, or a *People* that are *beſeiged* in a *City*. Ver. 21, 24.

There is in every *one* of us (nor was it *extirpated* in St. *Paul*) a *natural deſire* of *life*; in which reſpect it may ſeem *ſtrange* that the *Apoſtle* ſhould be *in a ſtraight* which of theſe to chooſe: but as on the *one* hand St. *Paul* had that which was *common* with him to *all* men, a *natural* deſire of *life*; ſo on the *other*, he had that which was *peculiar* to him, and ſuch as *he* was, *ſtrong Chriſtians*; a *ſpiritual deſire* of *death*; nor was *this leſſe* fervent then that. No wonder if he *were in a ſtraight.*

There was in St. *Paul* (as there is in *every good Miniſter*) a *love* to his *People* the *Philippians*, who were a *part* of his *care*, in reſpect of *whom* he very well knew how *advantagious* his *life* would be. I but this *Holy Apoſtle* had an *ardent*

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love to *Christ*, which made him (as all *perfect Christians* do) *long* to *be with him*; yea, as it were *impatient* of *death*, and this put him into a *straight*. Much like that which *would* (to use *Zanchy* his comparison) *afflict* a *tender Mother* and *affectionate Wife*, when she is called upon to *goe* to her *Husband* in some *remote* place, and withall to *leave* her *Children behinde* her, when yet *perhaps* they are not *able* to *help themselves*. Or (to use St. *Bernards* allusion) which would distresse a *Begger*, when being *hungry*, she is *invited* to *come* into a *rich mans* Table and *refresh* her self, but she must leave her *unquiet* Child at the *door*.

Zanch. in loc.

Bern. Serm. 12. in Cant.

What the *result* of the *Apostles* determination was, appeareth in the *subsequent* Verse, namely, to be *content to abide in the flesh*. And it was *Judicious*, yea *Religious*, since on the *one* hand the *prejudice* to him in *living*, would be only a *retarding* of his *blisse* in *Christs presence* for a *time*: But on the *other* hand the *danger* to them might be *great* through his *dying*, by reason of the many *false Teachers* which endeavoured to *subvert* their *Faith*, and so *destroy* their *souls*, by which likewise would accrue *dishonour* to *Christ*. So that *Charity* to the *Philippians good*, and *zeal* to *Christs glory*, did at last *weigh* down the *scale*: but still it was not without *much ado*, many debating and *perplexing thoughts* which did *arise from* his earnest *desires* of *enjoying* him *whom his soul loved*.

And now that the *same desire* which was in this holy *Apostle* may be *imprinted* on *our hearts*, I shall briefly commend *these* following Counsels.

be *with Christ*, then *abide in the flesh*.

3. There is onely *one* part of the *Text* behind, and that is the *Energy* of this *desire* in the *Effect* flowing from it, which is expressed in the beginning of the verse, *I am in a straight betwixt two*. What those *two* things were, is easily *found* out by what hath been already *said*, as also by that which *precedeth* and *followeth*, namely *to live*, and *to die*: *To depart and be with Christ, and to remine in the flesh*. Between these *two*, St. *Paul* was *straightned*; to wit, *which* he should make *choice* of, and according to the *signification* of the *Greek* word συνέχομαι, was in such a *perplexity* that he *knew* not what to *do*; like a *Beast* that is put into a *pound*, or a *People* that are *besieged* in a *City*.

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There is in every *one* of us (nor was it *extirpated* in St. *Paul*) a *natural desire* of *life*; in which respect it may seem *strange* that the *Apostle* should be *in a straight* which of these to choose: but as on the *one* hand St. *Paul* had that which was *common* with him to *all* men, a *natural* desire of *life*; so on the *other*, he had that which was *peculiar* to him, and such as *he* was, *strong Christians*; a *spiritual desire* of *death*; nor was *this lesse* fervent then that. No wonder if he *were in a straight*.

There was in St. *Paul* (as there is in *every good Minister*) a *love* to his *People* the *Philippians*, who were a *part* of his *care*, in respect of *whom* he very well knew how *advantagious* his *life* would be. I but this *Holy Apostle* had an *ardent*

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love to *Christ*, which made him (as all *perfect Christians* do) *long* to *be with him*; yea, as it were *impatient* of *death*, and this put him into a *straight*. Much like that which *would* (to use *Zanchy* his comparison) *afflict* a *tender Mother* and *affectionate Wife*, when she is called upon to *go* to her *Husband* in some *remote* place, and withall to *leave* her *Children behinde* her, when yet *perhaps* they are not *able* to *help themselves*. Or (to use St. *Bernards* allusion) which would distresse a *Begger*, when being *hungry*, she is *invited* to *come* into a *rich mans* Table and *refresh* her self, but she must leave her *unquiet* Child at the *door*.

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And now that the *same desire* which was in this holy *Apostle* may be *imprinted* on *our hearts*, I shall briefly commend *these* following Counsels.

1. *Let our affections be alienated from this world.* When the *entangled* Bird would *flye* upwards, the *ſnare* puls it back: thus doth *worldly love* hinder us from *mounting* Heaven-ward in our *deſires* to *be with Chriſt.* You have oft-times *beheld* the *ſorrowfull* parting of *dear Friends*, what *delayes* and *teares*, *ſalutes* and *looking back*, ſo *loath* are they to *leave* each other: thus muſt it needs be between the *world*, and *him* that is a *Friend* of the *world.* *Ejus eſt in mundo diu velle remanere quem mundus oblectat*, ſaith St. *Cyprian*: He that is *taken with*, cannot but *deſire* to *continue in the world*; and it is a *kind* of death to *think* of *parting* with it, which he *knoweth* muſt be when *death comes.* And therefore ſaid an *Ancient* truly, *The ſoul can never willingly be ſeperated from the body, till it be taken off from theſe worldly pleaſures.*

Cypr ib.

Diadoch.

2. *Let no ſinne have dominion over us.* When the *ſting* is *plucked* out of the *Serpent*, it is not *terrible*, but *amiable.* St. *Paul* hath told us, *The ſting of death is ſinne*; Oh let us *pluck* it out by *repentance*! It is *impoſſible* for him who *lyeth in ſinne* to *live with Chriſt*: Well may he be *afraid* to *dye.* Indeed, if a *wicked* man *deſire* to *dye*, it is out of *ignorance* and *incogitancy*, becauſe he doth not rightly *apprehend*, or at leaſt ſeriouſly *conſider* what *followeth* after death. Alas, it were *far better* for an *impenitent* ſinner to *live* here, though in *meanneſſe* and *miſery*, then to *go hence*, and be with *Devils* in *torment* to eternity. Oh let it be our *care* in *life*, to *ſeparate ſinne* from our *ſouls*, and then the *ſeparation* by death of our *ſouls* from our *bodies*, will be a *means*

1 Cor 15. 56.

of

of the *union* of our *ſouls* with *Chriſt*, and conſequently an *Object* rather of *joy* then *fear*.

3. *Let our Faith grow up to a full Aſſurance.* It was *by Faith* that *Moſes refuſed Pharaohs Treaſures, and choſe affliction with the people of God*; and *by Faith* it is that we are enabled to *contemn* life, and *deſire death*. *Thoſe things* which are ſo *glorious* in the *worldlings* eyes, *are* to *Faith contemptible*, and *thoſe things* which are ſo *diſmall* when *looked* upon with an *eye* of *ſenſe*, become *amiable* to the *eye* of *Faith*: Even *death* which is the *King of terrours*, is to a *Believer* a *Queen of deſires*. That he who *queſtioneth* whether there be a *life* after *death*, or who *doubts* whether he ſhall *partake of it*, ſhould be *afraid to die*, is no wonder. He that *knoweth not* what ſhall *become* of *him* when he *goeth hence*, may well be deſirous to *ſtay here*. And therefore let us *ſtrengthen* our *Faith* in the *Promiſe* of *eternal life*, and *make our calling and election ſure*.

4. Finally, *Let our love to Chriſt be more and more enflamed.* Love is *deſirous* of *Union*, and if *fervent*, will *break* through all *difficulties* to the *enjoyment* of its Object: *Friends delight* much in each *others ſociety*. What *loving Wife* would not willingly *be with her Husband?* I, and *go to him*, though it be over the *boiſterous Seas? Oh when ſhall I come* Pſal. 42. 2. *and appear before God*, was *Davids wiſh*; ariſing from his *zealous* love to *Gods preſence* in his *Sanctuary*. *Come Lord Jeſus, come quickly*, is the *voice* Rev. 22. 20. of the *Church* earneſtly *longing* after his *approach*, becauſe ſhe dearly *loveth* him. And from this ſweet *ſpring* bubled up that affectionate *wiſh* of an

1. *Let our affections be alienated from this world.* When the *entangled* Bird would *flye* upwards, the *ſnare* puls it back: thus doth *worldly love* hinder us from *mounting* Heaven-ward in our *deſires* to *be with Chriſt.* You have oft-times *beheld* the *ſorrowfull* parting of *dear Friends*, what *delayes* and *teares*, *ſalutes* and *looking back*, ſo *loath* are they to *leave* each other: thus muſt it needs be between the *world*, and *him* that is a *Friend* of the *world.* *Ejus eſt in mundo diu velle remanere quem mundus oblectat*, ſaith St. *Cyprian*: He that is *taken with*, cannot but *deſire* to *continue in the world*; and it is a *kind* of death to *think* of *parting* with it, which he *knoweth* muſt be when *death comes.* And therefore ſaid an *Ancient* truly, *The ſoul can never willingly be ſeperated from the body, till it be taken off from theſe worldly pleaſures.*

Cypr ib.

Diadoch.

2. *Let no ſinne have dominion over us.* When the *ſting* is *plucked* out of the *Serpent*, it is not *terrible*, but *amiable.* St. *Paul* hath told us, *The ſting of death is ſinne*; Oh let us *pluck* it out by *repentance*! It is *impoſſible* for him who *lyeth in ſinne* to *live with Chriſt*: Well may he be *afraid* to *dye.* Indeed, if a *wicked* man *deſire* to *dye*, it is out o f *ignorance* and *incogitancy*, becauſe he doth not rightly *apprehend*, or at leaſt ſeriouſly *conſider* what *followeth* after death. Alas, it were *far better* for an *impenitent* ſinner to *live* here, though in *meanneſſe* and *miſery*, then to *go hence*, and be with *Devils* in *torment* to eternity. Oh let it be our *care* in *life*, to *ſeparate ſinne* from our *ſouls*, and then the *ſeparation* by death of our *ſouls* from our *bodies*, will be a *means*

1 Cor 15. 56.

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of the *union* of our *ſouls* with *Chriſt*, and conſequently an *Object* rather of *joy* then *fear*.

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Cypr. ibid.

Thus let us *remove* out of the way thoſe *ſtumbling blockes* of *reigning wickedneſſe*, and *worldly love*; let us *take* to our ſelves the *wings* of *Faith in*, and *love to Chriſt*; ſo ſhall we *make haſte* in our *deſire to be diſſolved, that we may be with him.*

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It pleaſed *God* of late to *viſit* Her with *much Sickneſſe*, which Shee underwent with *much Patience*, being often *heard* to ſay, *Shall I kick againſt my Maker*. In her laſt Sickneſſe Shee was *full* of *Heavenly* Expreſſions by which Shee gave *Teſtimony* of the *graces* of *God* confer'd upon Her. Shee *renewed* Her *Repentance* and godly *ſorrow* for Her ſinnes, for though She *bleſſed God* who had *kept* her from notorious

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